

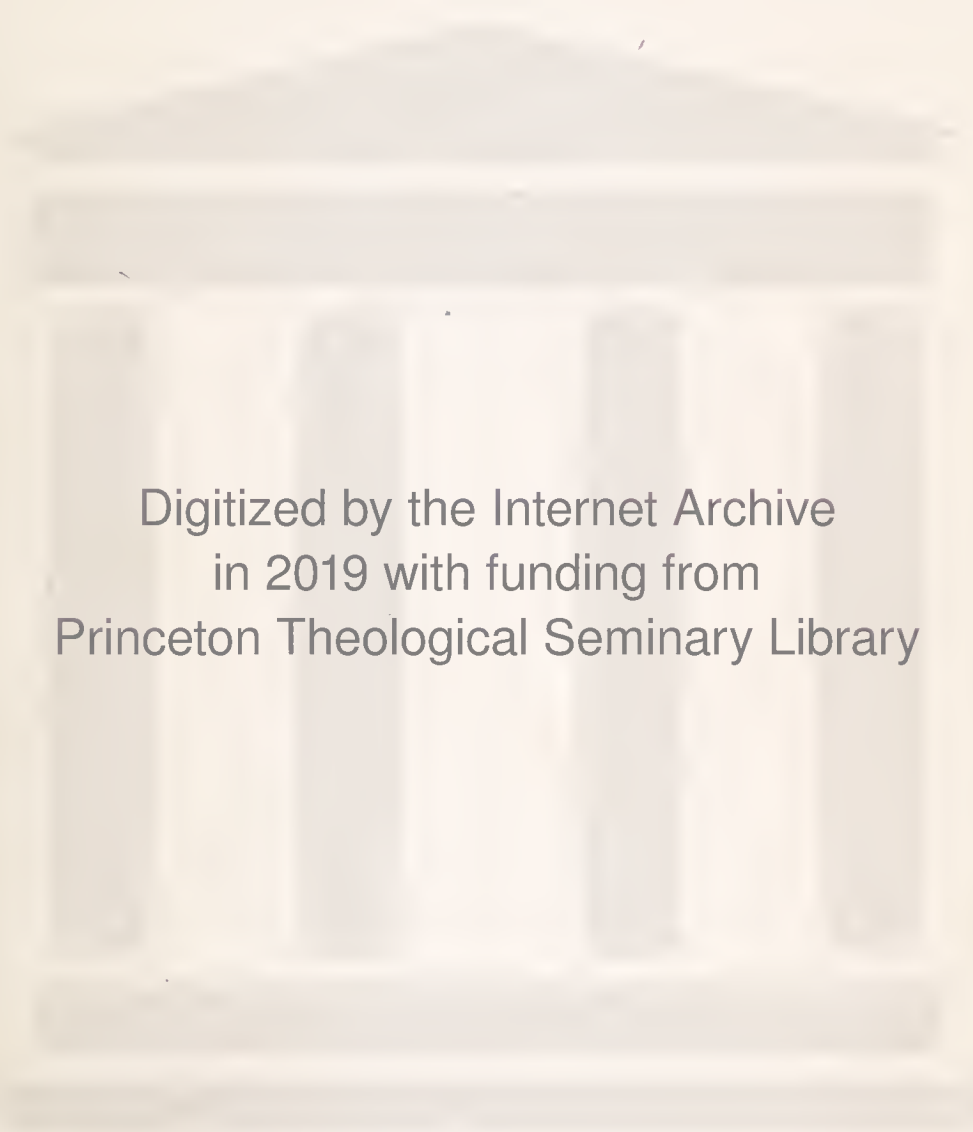
Hand Book *of* Theology

REVISED EDITION

CECIL



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Hand book of theology



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Hand Book *of* Theology

By the

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To
My Wife

Alma Miller Cecil

Σὴν μου σὰς ἀγαπῶ

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Preface

This brief Hand Book of Theology has been prepared especially for the use of students in Theological Seminaries, Training Schools, and Bible Classes. The effort of the author has been to make a clear and positive statement of the Reformed Theology without entering into a discussion of the heresies which have troubled the Church throughout its history. It has also been his aim to emphasize the practical value of Theology in the development of spiritual life. He has made free use of proof passages from the Scriptures in the Revised Version in the establishment of various positions, and has added a list of questions at the end of each chapter for the aid of the student in his mastery of the subject.

INTRODUCTION

Relation of Theology to Life

Christian life and Christian doctrine are intimately related. There is no real separation possible between them. The distinction made between the two is only a matter of convenience in thinking; they cannot be separated in practical life. No separation is contemplated in the Holy Scriptures. Doctrine and ethics imply each other, and the apostles often speak of doctrine as relating to moral life. The study of Christian doctrine, therefore, is necessary to the complete understanding of Christian life. It is a mistake to speak of Christianity being a life, and not a creed. It is both, and the one cannot exist without the other. No one can live the Christian life who does not believe in Christian doctrine; and no one can claim to be a believer in Christian doctrine who is not willing to practice Christian living. It is to this end that this brief Hand Book of Theology has been prepared. Christian life, in order to be intelligent and strong, must be based upon the knowledge of Christian doctrine; and Christian doctrine must manifest itself in Christian living. Christ insisted upon this point when He said, "If any man willeth to do His will, he shall know of the teaching whether it be of God, or whether I speak of myself."

Definition of Theology

Theology is the science of God. The sources of our study of God are Nature and the Holy Scriptures. This makes it necessary to study theology under two great divisions, Natural Theology and Revealed Theology. Natural Theology is concerned with the knowledge of God to be derived from the study of natural things, including the nature of man. Revealed Theology is concerned with the knowledge of God and of spiritual things to be derived from a study of the Holy Scriptures. In consequence of the subjects dealt with, theology, therefore, is the noblest of the sciences. Theology is comprehensive, and is divided into five parts:

- Part I. Theology proper, or the study of the existence, nature, purposes and works of God.
- Part II. Anthropology, or the study of the origin, nature and destiny of man.
- Part III. Soteriology, or the study of the Person and work of the Lord Jesus Christ, the Saviour of man.
- Part IV. Ecclesiology, or the study of the Church—its origin, nature, constitution and work.

Part V. Eschatology, or the study of last things — the second coming of Christ, the resurrection of the dead, the final judgment, the end of the world, heaven and hell.

QUESTIONS

1. What is the relation between Christian doctrine and Christian life?
2. Why are they ever separated?
3. What is the teaching of the Scriptures upon their relation to each other?
4. Is Christianity a creed or a life?
5. What does Christ Himself say about it?
6. What is Theology?
7. What are the sources of the study of Theology?
8. What are the two great divisions of Theology?
9. What is Natural and what Revealed Theology?
10. Into how many parts is Theology divided? Name them.

PART I.

Theology Proper, or the Study of the Existence, Nature, Purposes and Works of God

CHAPTER I.

The Existence of God

From the standpoint of reason we cannot assume the existence of God. We must begin with the study of the things about us, and endeavor to account for their existence and their significance—not only of the things in external nature, but also in ourselves. How did the natural world as we see it, including the earth and the heavenly bodies, come into existence? Where did we ourselves come from? and what is our relation to this world? Has the world and all things in it always existed? Or was there a beginning? and if so, how did these things begin? Is the world the result of chance, or must we look for an intelligent Author of it? This brings us to the question of the existence of God, and what we may learn upon that subject from the study of nature.

1. Nature

There are several arguments for the existence of God which are well worthy of our serious examination:

(a) *There is first the Ontological argument.* Ontology is the science of being. According to this argument something exists

now, and something must have existed from all eternity. We cannot conceive of the material universe as having existed from all eternity. Whatever has existed from all eternity must be self-existent, or necessarily existent. But the self-existent and necessarily existent must be a Being, and that Being would be God.

Another aspect of this argument, suggested by Descartes, is the idea possessed by men of one infinitely perfect Being. Whence came this idea? It could not have been generated in the human mind. The idea itself is evidence that it represents an objective reality.

Still another aspect of the Ontological argument is the feeling of absolute and infinite dependence common to man. This feeling belongs to every man's self-consciousness, and represents an infinite Being upon whom we depend. Modern psychologists insist that this idea or conception of God as an infinitely perfect Being is a natural development in the human mind. Such a development, however, must have had a beginning; and where could the starting point have been found if man, according to the evolutionary theory, was originally a savage? The human race is possessed of this remarkable conception of a divine, infinite and perfect Being; and the natural explanation of this condition is that such a Being actually exists.

(b) *The Cosmological argument.* Cosmology is the science of the cosmos, or the world. This is the argument from effect to cause. Whatever exists must have a cause. It must have been brought into existence by something outside of itself, or it must have come into existence by reason of something within itself. We cannot think that the world is self-existent. The cause of its existence must be greater than the effect; and we argue from this effect to God. God is the great Cause of the universe.

(c) *The Teleological argument.* Teleology is the science which endeavors to establish the existence of God from the existence of design in His works. The universe is full of design, and design argues intelligence behind it. In all vegetable and animal organizations, and especially in man himself, there is an evidence of the adaptation of each to its peculiar circumstances and purposes in life. The eye is formed for light, the ear for sound, and the other senses to meet the conditions of external nature. This evidence of intelligence in all nature argues an intelligent cause, and that cause is God.

(d) *The Moral argument.* Man has a moral nature, and the seat of this moral nature is the conscience. Our conscience gives us a sense of moral accountability to some superior Being. Whence does this sense of moral accountability arise if there

be no God? Moral nature is peculiar to man, and man only in the natural world possesses the idea of God to whom he is responsible for his conduct in life. He is essentially a religious being, and the religious instincts are just as common to man as is the power of reason.

“What nation is there, or what race of men, which has not, without any previous instruction, some idea of the gods? Now, that in which all men agree must necessarily be true.”—*Cicero*.

2. Revelation

The Holy Scriptures claim to be a revelation of God to man, and this is one of the sources of our knowledge in the study of theology. Our knowledge of God which is derived from nature is important and valuable; but it is not sufficient to satisfy the needs of man. Many things about God are revealed to us in the Holy Scriptures which we could never have discovered from the study of nature. The Holy Scriptures, however, do not furnish us with proofs of the existence of God. The existence of God is assumed in the Scriptures. The Scriptures begin with the statement, “In the beginning God created the heavens and the earth;” no attempt is made by the writers of revelation to prove the existence of God.

(a) By revelation is to be understood the knowledge of God and of divine things which

could not have been discovered by the unaided reason of man. God revealed Himself to men by appearing to them, by speaking to them, and by over-ruling in a supernatural way their thoughts and actions. He often appeared in visions and in dreams, He sometimes spoke directly to men, and at other times through voices of nature, and by His providence He frequently controlled the thoughts and actions of men for the accomplishment of His own will.

(b) Inspiration may be defined as the action of the Holy Spirit upon the minds of men. It is closely related to revelation, and yet there is a distinction between the two. Men were inspired by the Spirit of God to make known what God revealed unto them to others. The writers of the Bible acted under the inspiration of the Holy Spirit in recording the facts of revelation. We understand that the Holy Scriptures are an inspired revelation of the will of God.

(c) The Bible is the highest authority that we have in divine things. It is the only infallible rule of faith and practice. We cannot depend upon natural theology for our knowledge of God and of His will concerning us; but we must search the Scriptures and accept of their teaching as our final authority in matters of religion.

(d) The Bible contains the law and the gospel. In general terms the law is to be found in the Old Testament, and the gospel

in the New Testament. In a careful study of the Bible of course it should be considered in its different parts. The Old Testament consists of the law, the historical books, the poetical books, and the prophetic books. The New Testament consists of the gospels, the Acts of the Apostles, the epistles, and the Book of Revelation.

QUESTIONS

1. What is the subject to be studied first?
2. How shall we begin this study?
3. Are there any arguments for the existence of God to be found in Nature?
4. What is the Ontological argument?
5. The Cosmological argument?
6. The Teleological argument?
7. The Moral argument?
8. What is the main source of knowledge in the study of Theology?
9. Is the knowledge of God derived from nature sufficient?
10. What is revelation?
11. What is inspiration?
12. What is the authority of the Holy Scriptures?
13. Mention the main divisions of the Holy Scriptures.

CHAPTER II.

The Nature of God

Our knowledge of the nature of God comes to us through revelation. We may know, as appears from the arguments already examined and from the revelation found in the Holy Scriptures, that there is a God. But, inasmuch as we are finite beings we cannot know everything about God. The study of nature and of revelation not only enables us to know that God exists, but it also enables us to know much about His nature. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head; so that they are without excuse. Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Romans 1:20-21).

(a) *The Being of God.* God is a spiritual Being. He is a pure, perfect, infinite and eternal Spirit; "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Psalm 45:6-7).

“Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God” (Psalm 90:2).

“God is a Spirit; and they that worship Him must worship Him in spirit and in truth” (John 4:24).

God knows all things, He has all power, and He is equally present in all parts of the universe; “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there; if I make my bed in hell, behold Thou art there, If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me” (Psalm 139:7-11).

(b) *The Character of God.* God is holy. We cannot conceive of Him as capable of sin and wrong-doing. How ever sin may have gotten into our world, God was not the author of it. He is holy, just and good, and nothing pertaining to evil can proceed from His nature. He is absolutely true and incapable of deception. He is a God of love, of mercy, of patience, and of long-suffering in dealing with all of His creatures. “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Exodus 34:6-7).

“Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle” (Psalm 25:8). “I am the Lord, your Holy One” (Isaiah 43:15). “I am God, and not man; the Holy One in the midst of thee” (Hosea 11:9). “There is none good but One, that is God” (Matthew 19:17).

“Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are. * * * O righteous Father, the world hath not known Thee; but I have known Thee” (John 17:11-25). “God is love” (I John 4:8).

(c) *The Personality of God.* There is only one God; but He manifests Himself in three Persons, the Father, the Son, and the Holy Spirit. The relationship between the three Persons of the Godhead is eternal and unchangeable. The Son proceeds from the Father, and the Holy Spirit proceeds from both the Father and the Son. “Hear O Israel: The Lord our God is one Lord” (Deuteronomy 6:4). “Lord, bow down Thine ear, and hear; open, Lord, Thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God” (II Kings 19:16).

“Jesus said unto them, ‘If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but He sent Me.’” “The man answered and said unto them, ‘Why herein is a marvelous thing, that ye know not from

whence He is, and yet He hath opened mine eyes." "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth. * * * But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. * * *

* Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall shew it unto you." "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as we are * * *

* And the glory which Thou gavest me I have given them; that they may be one, even as we are" (John 8:42; 10:30; 14:16-26; 16:7. 13-14; 17:11, 22). "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (II Cor. 13:14).

QUESTIONS

1. Can we know anything of the nature of God?
2. Where can we find that knowledge?
3. What can you say of the Being of God?
4. What is the character of God?
5. What can we say about the personality of God?

CHAPTER III.

The Purposes of God

Inasmuch as God is an intelligent Being, and has brought all things in the universe into existence, He must have had intelligent purposes in mind, and plans for the accomplishment of those purposes. This great truth appears from the study of the natural universe, and also from the study of the Holy Scriptures. There are a number of terms employed in the Scriptures which describe the purposes and plans of God. There are such terms as "decree," "foreordination," "predestination" and "election." God must have foreseen and known before He began the work of creation what was to be done. The whole scheme and plan were present in His consciousness. We cannot conceive of God as the Creator working without a plan, any more than we can conceive of an intelligent builder proceeding to erect a handsome edifice without a plan.

(a) God has "foreordained whatsoever comes to pass." This appears from the use in the Scriptures of the words which have already been mentioned above. He knew what would come to pass, and He determined that it should be so. There is frequent mention in the Scriptures of the decrees of God, and there would be no significance in a decree

which did not carry with it the idea of determination. "This is the portion of a wicked man from God, and the heritage appointed unto him by God." "Thou shalt also decree a thing, and it shall be established." "He made a decree for the rain, and a way for the lightning of the thunder." "And marked out for it my bound, and set bars and doors" (Job 20:29; 22:28; 28:26; 38:10). "I will tell of the decree Jehovah said unto me, Thou art my Son; this day have I begotten Thee" (Psalm 2:7). "He hath made a decree which shall not pass away" (Psalm 148:6). "It is the decree of the Most High, which is come upon my Lord, the King" (Daniel 4:24).

(b) The Scriptures also make frequent use of the words "predestination" and "election" in connection with the purposes and plans of God. Predestination seems to be a broader term in its significance than election. It has reference to the foreordination of God in determining events in nature and in the affairs of men, natural and spiritual; whereas the word election seems to have reference to the exercise of God's grace in the salvation of men from their sins. "And we know that to them that love God all things work together for good, even to them that are called according to His purpose. For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the first-born among many brethren: and whom He foreordained, them He also called; and whom He called, them He also justified: and whom He justified, them

He also glorified.” (Romans 8:28-30). “Even as He chose us in Him before the foundation of the world.” * * * Having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will” (Eph. 1:4-5). “In whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will” (Eph. 1:11). “As many as were ordained to eternal life believed” (Acts 13:48). The words “foreordination,” “predestination” and “election” are also frequently used in the Scriptures concerning the mission and work of Christ in the world for the redemption of sinful men. “I will tell of the decree: Jehovah said unto me, Thou art my Son; this day have I begotten Thee” (Psalm 2:7); “For the Son of Man indeed goeth, as it hath been determined” (Luke 22:22); “Him being delivered up by the determined counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay (Acts 2:23); “Whom God set forth to be a propitiation, through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God”; “Them that are called according to His purpose”; “For the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, ‘The elder shall serve the younger’ ” (Romans 3:25; 8:28;

9:11-12) ; “Peter, an apostle of Jesus Christ, to the elect”; “Who was foreknown indeed before the foundation of the world” (I Peter 1:2 and 20).

QUESTIONS

1. What can you say about the purposes of God?
2. Mention some of the words used in the Holy Scriptures bearing upon this subject.
3. What is the meaning of fore-ordination?
4. What is the meaning of predestination?
5. What is the meaning of election?

CHAPTER IV.

The Works of God

1. *In Creation.* God is the Creator of all things. He only exists from eternity to eternity, and by His all-wise and almighty power has brought all other things, men included, into existence. We cannot conceive of the material universe as having always existed, or as being self-existent; but it owes its existence to the creative power of God. "In the beginning God created the heavens and the earth"; "And God said, 'Let us make man in our image, after our likeness. * * * And God created man in His own image, in the image of God created He him male and female, created He them'" (Gen. 1:1; 26-27).

"By the work of Jehovah were the heavens made, and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as a heap; He layeth up the deeps in store-houses; For He spake and it was done; He commanded, and it stood fast" (Psalm 33:6-9). "In the beginning was the Word and the Word was with God, and the Word was God * * * All things were made through Him; and without Him was not anything made that hath been made" (John 1:1-3).

The first chapter of Genesis gives an account of creation, and from this account we learn that it was a progressive work. God brought the materials of the natural universe into existence by the word of His power, and then proceeded to gradually work the materials into an elaborate and diversified organism. Apparently no new material was introduced after the first act of creation; but God called into existence light and the various forms of life from day to day as He proceeded in the development of His plan. It was by the exercise of His all-mighty power that things were made to live in the vegetable and animal world; and when man was created, out of existing material, God "breathed into his nostrils the breath of life; and man became a living soul." How much time was expended in the elaboration of the works of nature we are not able to determine. There were at least six periods of time consumed in this work; but it is not necessary for us to interpret the word "day" used in this first chapter of Genesis as meaning a day of twenty-four hours. It may have been, following the use of the word in other parts of the Scriptures, a period of much longer duration. The main point for us to know and believe is that God was the Creator of all things and beings that now exist in the universe apart from Himself.

2. *The Works of God in Providence.* The works of God in Providence consist in His control over His creatures and His preserva-

tion of them. The creatures of God are not forsaken of Him and left entirely alone in the determination of their own actions. Man is a free agent, and consciously free in the exercise of the powers of mind and body; and yet at the same time he is consciously dependent upon the power and goodness of God. He is not able to foresee what will transpire in the future, even within the bounds of his own life. He does not know whether good or evil will befall him. He knows not what a day may bring forth. But the man who believes in God may rest assured that all things are controlled by his heavenly Father; and, using the words of the apostle Paul, he may "know that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28).

The providence of God is not only all comprehensive, but it also descends to the minutest particulars of our daily existence. Nothing escapes the vision or the power of God. All things are under His government, and all things owe their continued existence to His will.

3. *The Works of God in Redemption.* The works of God in redemption are revealed to us in the Holy Scriptures. The whole scheme of redemption is a revelation. The divine activity in this regard manifests itself in the history of mankind. In our study of the works of God in redemption it is necessary to study man; and this leads us to the second

part of Theology, which inquires into God's relation to and dealings with human beings. Indeed all of the other parts of Theology are occupied with explaining and discussing the works of God in redemption.

QUESTIONS

1. Under what three heads do we study the works of God?
2. What do we mean by the works of God in creation?
3. Does man owe his existence to the creative power of God?
4. What is his relation to nature about him?
5. How long was God occupied in the work of creation?
6. What are God's works of providence?
7. Is anything that concerns the activities of the universe to be excepted in the providential government of God?
8. Does God in His providence control the lives of men?
9. What is meant by human free agency?
10. Whence do we arrive at our knowledge of God's works in redemption?
11. What creatures of God are concerned in redemption?
12. How large a place does the study of the works of redemption occupy in Theology?

PART II.



Anthropology, or the Study of Man

CHAPTER V.

The Origin of Man

Anthropology is treated as a department of Theology because we know nothing of God except in His relation to man. It is possible for us to have a conception of God as independent, apart and separated from man; but we really know nothing of Him except as He has made Himself known to us in nature and in revelation. For this reason some students of Theology insist upon beginning the study of Theology with man. The true method, however, is to begin with God, the only eternal and omnipotent Being, the Source of all men and all things. It is through the study of Theology proper, the being and relations of God, that we come to understand much about man. Not only is God made known to us in external nature and in the Scriptures; but man also is made known to us through the same sources. We, of course, have an important knowledge of man in our own experience and in the observation of people with whom we associate; but we cannot in this way learn all about man, especially his origin and his destiny.

1. *Man had a beginning.* We cannot believe that he has always existed, or that he is self-existent. He belongs to the natural world and is an essential part of it; and

inasmuch as the natural world had a beginning man must also have had a beginning. There was a time when he did not exist; that fact has been discovered from the study of nature. It is made plain to us by the science of Geology that the earth existed through many different periods before man appeared upon it. He was not the first form of life, but was the last and most highly organized form of life. In the early stages of the earth's existence preparation was being made for the appearance of man. When he at last appeared it was as the crown of the works of God, he was God's masterpiece.

2. Man was not an evolution in the sense that he sprang from lower classes of animals which preceded him. There was undoubtedly a development in the origin of the earth and of all forms of life in it. But the evidence is not sufficient to prove that one form of life came from another. There is nothing really to show that *"the promise and potency of all terrestrial life" existed in the original elements of matter. Geology teaches us that there was a time in the history of the earth when only matter existed; but it does not teach us that life was developed of itself out of the original matter, or that the various forms of life in the ascending scale up to man were developed from a power within life itself. We are not justified from our knowledge of the history of material things

*John Tyndall in Address before British Association Aug. 19, 1874 (vide *Fragments of Science*, Vol. II., page 191.)

in believing that man is the result of an evolutionary process without the creative and controlling hand of God.

3. The origin of man cannot be accounted for except by the creative hand of God. The method of God in the process of creation is not fully revealed to us, either in nature or in the Holy Scriptures. Man was made out of the dust of the ground, which of course signifies that he was formed of previously existing material, and that God breathed into him "the breath of life," but the various steps of the process are not indicated unmistakably either in nature or in revelation. According to Geology there was a development process in the works of creation; and this is just as true in the account given to us in the Holy Scriptures. There is nothing irreconcilable in these two stories of man's origin. The Biologist may think that he can account for the origin of man by the theory of evolution, but when he has told us all that he can possibly tell us, based upon established facts of science, we have only a philosophical theory of the origin of man, which is unsatisfactory to the unprejudiced mind. The story of man's origin in the Bible is not inconsistent with these established facts of science, and is much more satisfactory to serious-minded people. Man is one of God's creatures, the greatest of all His creatures, and the most like God Himself. Christians are sometimes accused of thinking of God as an enlarged man. If we accept the story of

man's origin and history as given to us in the Bible, we have a right to believe that God is more like man than like anything else which is known to us. Man was made in the image of God. "And God said, Let us make man in our image, after our likeness. * * * And God created man in His own image, in the image of God made He him." "In the day that God created man, in the likeness of God made He him" (Gen. 1:26-27; 5:1). "God made man upright; but they have sought out many inventions" (Eccl. 7:29); "God sending His own Son in the likeness of sinful flesh" (Rom. 8:3); "For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God" (I Cor. 9:7); "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory" (II Cor. 3:18); "And put on the new man, that after God hath been created in righteousness and holiness and truth" (Eph. 4:24); "But emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man" (Philipp. 2:7); "Whereby He hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of the divine nature" (II Peter 1:4). It is certainly true that if man is like God, then God must also in some respects be like man.

QUESTIONS

1. What is Anthropology?
2. Why should the study of Theology begin with God?
3. Why do we think that man had a beginning?
4. Is there sufficient reason produced by scientific investigation to prove that man is a product of evolution?
5. What reason have we for believing that man was created by God?
6. Is there any irreconcilable difference between the established facts of nature and the story of revelation in regard to the origin of man?

CHAPTER VI.

The Nature of Man

1. In the constitution of his person man is a composite being, that is, he has both body and soul—a material and a spiritual nature. The relation between these two elements of man's nature is mysterious and difficult of comprehension. It is impossible to understand and describe this relationship in a perfectly satisfactory manner. There is a soul and there is a body in every man, and each of these has an existence separate and apart from the other; and yet it is necessary for them to be united under certain unchangeable conditions in order to effect the existence of a man. A human body without a soul is not a man, and a human soul without a body is not a man. The two must come together and live together in order to constitute a man. How much of the personality of a man is body, and how much is soul, we cannot tell. Which of these two elements is the controlling influence in a man's life is not always perfectly evident. Sometimes the material element seems to predominate, at other times the spiritual element predominates. The body of man is made of material things, it is wholly material, composed of the elements of matter in

certain organized form, and it seems to be perfect without the presence of the soul; and yet if the soul, or spiritual nature, withdraws from the man he no longer lives. The soul also has an existence apart from the body, of which, however, little is known to us. The principal reason for this lack of knowledge of the soul is due to the fact that it is spiritual, and a spirit is not cognizable by our material sense. We cannot see, hear, touch, taste or smell a spirit; the very fact that it is a spirit removes it from the sphere of the senses, and as we are dependent in a large measure upon the exercise of our senses for our knowledge we are unable to have the same kind of contact with the soul independent and separate from the body as we can have of the body independent and separate from the soul.

2. *Man is an immortal being.* He had, as we have said, a beginning; but he is to live forever. He is not to live forever, however, in his present condition. The present relation between the soul and the body is not immortal. The soul is immortal, but the body is subject to dissolution. The eternal life of man is resident in his soul. It is in his soul that he is most intimately related to God; and when God breathed into man "the breath of life" it was this element of his nature which became immortal. God in creating man did not propose for him to die eternally, but to live as long as He Himself lives; and He, as we know, is from everlasting to everlasting.

(a) It may be argued that man is immortal because he possesses this feeling and desire to live forever; and this implies that there must be some reality existing corresponding to it. Where did man get his idea of an immortal life for himself, and a desire to live forever, unless that idea and desire were given to him by his Maker? We have certain faculties of the soul, like memory and imagination, which are concerned in the main with our spiritual existence, and which seem to be without purpose in their existence unless there is some reality in the pictures of spiritual life which we can paint for ourselves in the use of these faculties. It was in this way that the great minds throughout the history of the race, many of them destitute of the knowledge of God given to us by revelation, have come to believe in the immortality of the human soul.

(b) Our real knowledge, however, of the fact that man is an immortal being, comes from the Holy Scriptures. The whole scheme of redemption is based upon the spiritual immortal nature of man. There would really be nothing in the Bible of any great value to us unless we are immortal beings, and are to enjoy the benefits of the future life provided for and described in the book of God.

3. *Man is a moral and responsible being.* He differs in this respect from the other animals, which we speak of as the lower animals. He has a moral nature, with an idea of God and of his obligation to God.

There is nothing to show that any other of the animals, even those of the higher order, have any conception of God or have any moral ideas. Many of the animals have a low form of intelligence, and can be trained to do remarkable things. But there are no facts to show that even the most intelligent of them have a moral nature—any idea of God as a supreme Being, and of an eternal existence. It is in this regard, especially that man is the crown of God's creative work. He is thus separated and distinguished from all other animals, by living in a sphere beyond their comprehension.

QUESTIONS

1. What are the two elements in the composition of man's personality?
2. State the distinction between the human body and the human soul.
3. Which element in the composition of man is immortal? Why?
4. What argument is there in the nature of man for his immortality?
5. Where is our knowledge of the immortality of man to be found?
6. What is meant by saying that man is a moral and responsible being?
7. In what respect does he differ from the lower animals?

CHAPTER VII.

The Moral State of Man

The most puzzling problem in human history is the moral state of man. He is not happy or contented, and something is seriously the matter with him. What is this something? Why is it that man cannot live in peace and contentment in this beautiful world? Is there some mistake in his composition, or is he not properly adapted to the environment in which he finds himself? Why is so much of his time spent in sickness and suffering, and in dissension and strife? "Whence come wars and fightings among" men?

1. Man was created in innocence, but with the capacity for doing evil. We learn from the Holy Scriptures that God pronounced all of His work good: "God saw everything that He had made, and behold it was very good" (Gen. 1:31). We cannot conceive of God having created man imperfectly, that would imply a failure on His part. Unless he had, for some good reason known only to Himself, designed to bring into existence an imperfect being. We cannot find anything in the Holy Scriptures teaching such a doctrine. Man was created, however, with very remarkable capacities. He is a creature of God who is

consciously able to turn about and face his Maker and defy Him. He was so much like God Himself in the original constitution of his nature that he was capable of rebelling.

2. The present condition of man is due to his unwillingness to submit to the command of God. "God hath made man upright; but they have sought out many inventions" (Ecclesiastes 7:29). It was possible for man to sin, and he did sin. The question of the origin of sin, or how it came into the world, is a difficult one. We must be careful in our thinking not to make God the Author of sin. In the Holy Scriptures sin is introduced into the life of human beings by the enticement of an evil being called Satan. How sin got into the heart of Satan is beyond our comprehension. Why he should have desired to entice men into evil it is impossible for us to say. We are driven to this position, that it is the nature of evil to produce evil, and it is therefore the nature of the evil one to entice other beings into evil. The important thing for us to know, however, is that when sin came into the world, and into the life of man, it brought destruction with it. Evil brings forth evil, and only evil, continually. When man disobeyed the command of God he fell from the high estate in which he had been created, his moral nature henceforth was corrupted and weakened, indeed it is difficult in human language to describe all the terrible consequences of sin. The depravity of man is a melancholy subject to deal with.

(a) First as to the extent of his depravity. What are the consequences of the fall? Man violated the law of God, and came under the power of its penalty. The command of God to him, in regard to the forbidden fruit, was, "In the day that thou eatest thereof thou shalt surely die." In disobeying the command of God man incurred the condemnation of the law of God, and the penalty of the law is death. He not only incurred the guilt of sin, but he also came under its power. All of the faculties of his soul were weakened and corrupted by sin, and none of them escaped. His intellect was injured by sin; his judgment came so under its power that it cannot be trusted; his imagination was corrupted; his will was broken down, his conscience was weakened; there was not one of the human faculties that escaped the paralyzing and degrading dominion of sin. It is in this sense that man is totally depraved—every part of his nature is weakened and corrupted by sin. "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

(Psalms 14: and 53) "For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law"; "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are altogether become unprofitable; there is none that doeth good, no,

not so much as one. * * * For all have sinned, and fall short of the glory of God" (Romans 2:12, 3:10-23).

(b) This means, in Scripture language, that sinful man is lost. Our Lord Jesus Christ emphasizes this condition of sinful man; "The Son of Man is come to seek and to save that which is lost" (Luke 19:10).

While in the flesh Jesus employed many images in order to describe the depravity of man and his lost condition; "They that are whole need not a physician, but they that are sick." He represents man also as suffering under a moral paralysis. He is morally impotent as a paralyzed man is impotent. He restored some men who were suffering from paralysis to such an extent that they were evidently unable to speak or to help themselves; and in connection with working such miracles He also taught their need of salvation, and manifested His power to forgive their sin. The same thing was illustrated in the miracle in which He raised the dead to life. The apostle Paul in describing the moral state of men speaks of them as being "dead in trespasses and sins" (Eph. 2:1, 7). Man is so dead in sin that it is as necessary for him to be raised to spiritual life by the power of God as it is necessary for the man physically dead to be raised to life by the power of God.

(c) Out of this moral state of man, "dead in trespasses and sins," arises the doctrine of inability, which is that a man is unable to

save himself. He can no more begin to save himself from the deadness of sin than a man physically dead can begin to save himself physically.

The consequences of sin, therefore, are the total depravity and the spiritual inability of man; he is hopeless and helpless in sin.

QUESTIONS

1. What was the original moral condition of man?
2. What is his present moral condition?
3. What is the extent of his depravity?
4. By what Scriptural terms is man's depravity described?

PART III.

Soteriology, or the Work of the Saviour

CHAPTER VIII.

The Covenants

Soteriology is concerned with the way of salvation for lost man. Whatever explanation may be given for his present depraved condition, and however sin may have entered into the world, the vital question before us is, Is there any salvation possible for lost man? Can he save himself? Can he be saved by the help of others? No. Salvation is of God. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." "The gift of God is eternal life, through Jesus Christ our Lord." In His infinite wisdom and love God has provided a way of salvation through Jesus Christ our Lord, His only begotten and well beloved Son. Soteriology is the science of salvation through this divine Saviour. It is an effort on the part of students of the Holy Scriptures to present in a clear scientific and systematic way the great truths of eternal life for lost men. In treating of this subject several important matters are to be considered.

In the scheme of redemption we recognize the existence of several covenants.

1. *The covenant of redemption*, that is, the covenant between the Father and the Son.

Of course we know nothing about this covenant except what is revealed to us in the Holy Scriptures; but there are unmistakable references to the existence of such a covenant.

“I will tell of the decree; Jehovah said unto me, Thou art my Son; this day have I begotten Thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession” (Psalm 2:7-8); “All that which the Father giveth me shall come unto me; and Him that cometh to me I will in no wise cast out. * * * No man can come to me, except the Father that sent me draw him; and I will raise him up in the last day.” “For this cause have I said unto you, that no man can come to me, except it be given unto him of the Father” (John 6:37, 44, 65). “These things spake Jesus; and lifting up His eyes to heaven, He said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee; even as thou gavest Him authority over all flesh, that to all whom thou hast given Him, He should give eternal life. * * * I manifested thy name unto the men whom thou gavest me out of the world; thine they were, and thou gavest them to me; and they have kept thy word.” “I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine; and all things that are mine are thine, and thine are mine; and I am glorified in them” (John 17:1-2, 6, 9-10). Our Lord Himself frequently speaks of an understanding between Himself and the Father. “Father, the hour is come;

glorify thy Son, that thy Son may glorify Thee; As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." "Thine they were, and thou gavest them Me. * * * I pray for them: I pray not for the world, but for them which thou hast given me; for they are Thine. And all mine are thine, and thine are mine; and I am glorified in them" (John 17:1-10). The apostle Paul also seemed to have had such a covenant in mind when he said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world" (Eph. 1:3-4).

2. There is also *the covenant of works*, between God and man, which was entered into at the beginning. When man was created and placed in the Garden of Eden an opportunity was afforded him to live in harmony with the will of God. He was forbidden to eat of the tree of knowledge of good and evil. God said to him, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The covenant of works was based upon perfect obedience of man to the command of God. Had he kept this command of God he would not have fallen into sin, and there would have been no need of a scheme of re-

demption. The covenant of works, however, was a failure. Man did not keep his part of it, and by transgression incurred the penalty of disobedience, which is death.

3. *The covenant of grace.* Then came the covenant of grace between God and man through Jesus Christ the Saviour. The first intimation of the covenant of grace is to be found in the promise to the woman in the garden after the sin of our first parents, that her seed should bruise the serpent's head. The reference here seems undoubtedly to be to the coming of the Saviour. From time to time the promise is enlarged and made clearer, and Paul refers to it in one of his epistles, "But when the fulness of time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law" (Gal. 4:4-5). It is also referred to in the promise to Abraham, that in him and in his seed should all the families of the earth be blessed. (Gen. 12:3; 28:14). In the covenant of grace God in His infinite love offers salvation to lost men through Jesus Christ His only begotten Son. Salvation is not based upon their merit, but entirely upon the merit of the Saviour. It is a free gift to us, and must be received as such, and by faith alone. "And you did He make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that

now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest—but God, being rich in mercy for His great love wherewith He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them” (Eph. 2:1-10). The grace of God is “prevenient,” God comes to us before we go to Him. We do not seek His grace, but by His grace He seeks us. The grace of God comes to all men, and is sufficient for all who will respond to it; but it is only efficient to those who believe. Though God in His grace comes to us first, and seeks an entrance into the heart, unless we respond to His grace we cannot be saved.

QUESTIONS

1. What is Soteriology?
2. Who is the Redeemer of lost men?
3. How many Covenants do we recognize in the scheme of redemption?
4. Define these Covenants.
5. What is meant by the “prevenient” grace of God?

CHAPTER IX.

The Redeemer

The only Redeemer of God's elect is the Lord Jesus Christ. The Covenant of grace is made effectual and carried out through the incarnation of God in Jesus Christ.

1. *The Advent of Christ.* Next to the creation of the world the advent of Christ in human flesh is the most important event in history. The Holy Scriptures teach us that God assumed human flesh in Christ. "When the fulness of time was come" for the accomplishment of the purpose of God designed from all eternity, God, by His Holy Spirit, took upon Himself the form of man. The mother of Christ was the Virgin Mary, but His Father was the eternal God. He "was conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her; yet without sin." The time and the fact of the Incarnation of God in Christ were foretold by the prophets, and when His birth took place it was announced by the angels of God from heaven.

2. Jesus Christ was thus constituted a unique and composite Personality. In Him there was the true divine nature and also the true human nature. These two distinct

natures were united in one Person. There was no confusion in this union, the divine nature was not merged into the human, neither was the human nature merged or lost in the divine nature. All the faculties or attributes of the divine nature were manifested in the Person of Christ, and all the faculties or attributes of the human nature were also manifested in Him. He was at the same time true God and true Man. This union of God and man in Christ was not temporary, but it is an eternal union. While Christ lived in the flesh He was very God and very Man; and when He was crucified upon the cross, dead and buried, this union did not cease; but when He arose from the dead and ascended up on high, where He ever sitteth on the right hand of God the Father, He continues to be very God and very Man. The human nature of Jesus Christ has been exalted and glorified in this eternal union with the Father in heaven.

3. One thing which distinguished the Person of Christ above all other men was His freedom from sin. While in the flesh He was subjected to temptation, but successfully resisted it. "Who did no sin, neither was guile found in His mouth" (I Peter 2:22). This absolute purity and sinlessness of His character prepared Him for the work which He had to do in the salvation of sinful men.

QUESTIONS

1. How is the covenant of grace made effectual?
2. What are we to understand by the Advent of Christ?
3. How, and through whom did He come into the World?
4. Describe the Personality of the Lord Jesus Christ?
5. How is the Person of Christ distinguished from other men as to His moral nature?

CHAPTER X.

The Offices of Christ

For what purpose did God become incarnate in the Person of Jesus Christ? What work did He accomplish? How did He go about saving sinful men? How did He bring the grace of God home to the human heart? The Holy Scriptures teach us that Christ as our Redeemer executed certain offices, that there were certain things which it was necessary for Him to do in order to effect the salvation of lost men.

1. He was a Prophet, the great Prophet and the one Person above all others who knew the mind of God, who could speak for God, and speak to men in words of unmistakable significance. He is, indeed, called in the Holy Scriptures the Word of God. The Word or the will of God was incarnated in Him. "The Word was made flesh, and dwelt among us" (John 1:14). "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son" (Hebrews 1:1-2). It was only Christ who could say "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the

Son, and he to whomsoever the Son will reveal Him" (Matt. 9:27). Christ was the great Teacher of men. "In the days of His flesh" He was continually striving to make God the Father known to men; and this He did by oral teaching, by His works, and by His conduct. All of Christ's life, teaching and works were in the nature of a revelation of God to us; and we learn more about God in studying Christ than in any other way. It is in and through Him that the will of God is made known to us.

2. Christ also executes the office of a Priest. He is not only a Teacher, at whose feet we should sit to learn the truth about God; but He is also a Priest. He is an active Agent in executing the will of God. Something more than teaching was necessary to secure our salvation from sin. The law of God has been broken by disobedience of man; and the penalty of the law, which was death, has been incurred. The sinful man is a rebel against the will of God, and is resting under the condemnation of His broken law. He has violated its precept, and is subject to its penalty. The justice of God demanded that the requirements of the law should be met; it was necessary that God should be just while He sought to justify the ungodly. This made the Priesthood of Christ and His Priestly office and work necessary. He was therefore not only "made of a woman," but He was also "made under the law, to redeem them that were under the law" (Gal. 4:4-5).

Christ fulfilled the precepts of the law in His perfect life, and He suffered its penalty which He had not incurred. In His death upon the cross He took the place of sinful men under the law, and thus made it possible for God to forgive the sins of men who were willing to accept of this atoning work of Christ. He "who knew no sin" was "made sin for us * * * that we might be made the righteousness of God in Him." "Who His own self bare our sins in His body on the tree" (I Peter 2:24). Jesus Christ was not only the officiating Priest, but He was also Himself the Sacrifice; He offered Himself. "But He, because He abideth for ever, hath His priesthood unchangeable. Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them. For such an high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needed not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this He did once for all, when He offered up Himself." "By which will we have been sanctified through the offering of the body of Jesus Christ once for all. * * * But He, when He had offered one sacrifice for sins for ever, sat down on the right hand of God. * * * For by one offering He hath perfected forever them that are sanctified" (Hebrews 7:24-27; 10:10,12,14). He was "the Lamb of God which taketh away the sin of the world"

(John 1:29). The priestly work of Christ, however, was not exhausted in the sacrifice of Himself upon the cross; He is also Intercessor for His people. He began that work "in the days of His flesh," praying for His disciples and for those throughout all history who should believe on Him through their word; and we are assured in the Holy Scriptures that "He ever liveth to make intercession for us." We are to conceive of Christ, therefore, our great High Priest, as continually presenting Himself as a Sacrifice for our sins, and praying to the Father for our redemption and sanctification.

3. Jesus Christ also executes the office of a King. He not only teaches us the will of God for our salvation, and offers Himself a Sacrifice for our sins, but He also calls for our obedience to Him as the King of our souls. We cannot claim to be His disciples unless we are willing to obey His commandments. He claims absolute rule over all those who have been redeemed from their sins by His blood. Those who have accepted Christ belong to Him, and they are to seek first the performance of His will. They are also under His protection, and can rest secure in His love. There is no force in the universe that can pluck the disciples of Christ out of His hand. He is their Defender, and their hope against all possible danger. It is only in Him that they are able to conquer their enemies. "Yet I have set my king upon my holy hill of Zion" (Psalm 2:6). "For unto us

a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, Mighty God, the everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end" (Isaiah 9:6-7). "In the days of those Kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "And there was given Him dominion and glory, and a kingdom, that all the peoples, nations and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Daniel 2:44, 7:14). "Where is He that is born King of the Jews? For we saw His star in the east, and are come to worship Him" (Matt. 2:2). "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand" (John 10:28-29). "Nay in all these things we are more than conquerors through Him that loved us" (Romans 8:27). "Wherefore let no one glory in men, For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's; and Christ is God's." "Know ye not that your bodies

are members of Christ? * * * He that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body" (I Cor. 3:21-2, 23; 6:15-20).

QUESTIONS

1. What offices has the Lord Jesus Christ as our Redeemer?
2. How does He execute the office of Prophet?
3. How does He execute the office of Priest?
4. How does He execute the office of King?

CHAPTER XI.

The Work of the Holy Spirit

There are three Persons in the Godhead, the Father, the Son and the Holy Spirit. We have already considered the work of the Father in redemption, and the work of the Son in redemption; it is now in order for us to consider the work of the Holy Spirit in redemption. It must be remembered, however, that the three Persons of the Godhead do not work independently of each other in the redemption of the lost sinner. We only consider them independently of each other in order to preserve clearness in thinking. The three Persons in the Godhead constitute one God, and they operate continually together as one. Their unity in purpose and operation is perfect. Certain aspects of the work of redemption, however, are assigned in the Scriptures to the Holy Spirit.

1. *Regeneration, or the new birth.* So radical and complete is the change wrought in the nature of a sinful man when he becomes a true Christian that this change is called in the Scriptures regeneration, or the new birth. It is by the Holy Spirit that God begins the work of regeneration in the sinful heart of man. The grace of God operates through the Holy Spirit. There would be no

significance in calling this change a new birth if it were due to the exertions of the man himself. Of course when our Lord speaks of the necessity of a saved man being born again, or born from above, He is employing figurative language. But the truth illustrated in this figurative language is just as primitive and essential as if the language were applied to the first birth. A man is not an active agent in coming into this world when he is born of his mother; no more is he an active agent when coming into the kingdom of God when born by the Holy Spirit. Regeneration is essentially and truly a new birth. As our Lord and Saviour Himself was begotten by the Holy Spirit as "the first born among many brethren," so all of His true disciples are also begotten by the Holy Spirit, "for which cause He is not ashamed to call them brethren."

The work of Christ in redemption in the man concerns the relation of the sinful man to the broken law of God. His death upon the cross was necessary to make it possible that the guilt of sin could be removed. There, however, remains in the sinful man the dominion and pollution of sin; it is necessary that he himself should be radically changed in his attitude toward God and His law. It is specifically the work of the Spirit to produce this change, and turn the whole direction of man's life away from sin to God and spiritual things. The work of the Spirit in regeneration, therefore, is the beginning of

the sanctification of the sinful man's heart and life. We must not, therefore, for a moment imagine that the work of the Spirit is confined to regeneration, or the beginning of the life of God in the soul. When a man has received the Holy Spirit of God and has become born again, the work of the Spirit continues in Him until He is made perfect and entirely like the Lord Jesus Christ. The fruit of the Spirit appears in the virtues of his Christian life.

2. Another work of the Spirit in man, which should be emphasized, is intercession. Like the Son of God, the Spirit also exercises the priestly function. Dwelling within the heart of the believer He makes intercession for him to the Father "with groanings which cannot be uttered" (Romans 8:26-27). "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication" (Zechariah 12:10). "In like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Romans 8:26-27). "With all prayer and supplication praying at all seasons in the Spirit" (Eph. 6:18).

QUESTIONS

1. Are all three Persons of the Godhead active in the work of redemption?
2. What is the work of the Spirit in regeneration?
3. What in sanctification?
4. What is the work of the Spirit in intercession?

CHAPTER XII.

The Graces of the Spirit

How are the presence and activity of the Spirit in the human heart manifested? There are certain things which appear in the Christian that are due to the presence and power of the Spirit. These are repentance, faith, love and obedience. We must divest our minds of any thought that these are native activities of the soul and due to the efforts of the man himself. They are called graces of the Spirit because they are the results of the Spirit's activities and regenerating power.

1. *Repentance.* Repentance in its simplest definition means a change of mind. This change of mind also produces a change of attitude toward God. It involves some realization of the sinfulness of sin, the hatred of God for it, and its destructive power in human life. No man comes to repentance of himself; God calls him to repentance. Repentance itself is a gift of God, it is one of the effects of the Spirit's power in the soul. The Scriptures make it plain that the divine activity in the human heart produces repentance. Peter, standing before the Jewish council and speaking of Christ, said, "Him hath God exalted with His right hand to be

a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Paul also, in writing to Timothy, urges him, as servant of the Lord, to "be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 24-25). Men are called to repentance by the preacher; and Paul even says, in his address on Mar's Hill that "God commandeth all men everywhere to repent." We must understand, therefore, that repentance is a practical matter with men. The Spirit of God is abroad in the world, He has come to convince the world of sin, of righteousness and judgment to come; and He accompanies the preaching of the Word so that men who hear the Word of God and the offers of salvation through Jesus Christ can come to repentance. It was on the day of Pentecost, after the outpouring of the Holy Spirit, that Peter said to the multitude who heard his preaching and were convicted of their sin in rejecting Christ as their Saviour, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

2. *Faith.* Another grace of the Spirit is Faith. It is impossible for us to determine the order of priority of repentance and faith in the Christian experience. A man cannot repent of his sins toward God, and that is

the true repentance, unless he has some faith in God; nor can he exercise true faith in God without at the same time repenting of his sin in rebellion against God in violating the divine law. The two graces of faith and repentance are necessarily involved in each other, neither one exists without the other. Faith just as repentance, is due to the operation of the Spirit in the soul. The presence of the Spirit lifts the mind and heart of man to God. There is nothing in the soul of man itself that would enable him to find God. Men often become unhappy in the impenitent unbelieving life; but we have reason to believe that this unhappiness is due to the gracious presence and action of God's Spirit in their souls. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2:8).

3. Another grace of the Spirit is *Love*. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Romans 5:5, II Cor. 1:12, Gal. 4:6). When a man discovers through faith and repentance that God in His infinite love has provided for his redemption in Christ, that discovery begets love in his own heart. "We love Him because He first loved us" (I John 4:19). "Love is of God * * * for God is love" (I John 4:7-8). As God loves His children, so the children of God must love Him. This is what the apostle means by saying that "the love of God is shed abroad in our hearts by the Holy Ghost, "which is given unto us" (Romans 5:5).

4. The fourth grace is *Obedience* to the commands of God. Our Lord says, "If ye love me keep my commandments. "Faith * * * worketh by love and purifieth the heart." "Love is the fulfilling of the law." The lover of God loves the law of God. He does not regard it as slavery to obey the law of God. But, when he has found the true liberty in Christ, like the psalmist he says, "Oh how love I Thy law! It is my meditation all the day." The Bible in teaching us that "by the law shall no flesh be justified," does not mean to teach us that we are exempt from obedience to the law. It is just as incumbent upon the Christian to obey the law of God as it is upon the unbeliever. If the unbeliever rests under obligation of obedience to the law, how much more does this obligation bind the heart of the Christian! All of the commandments of God are fulfilled in love. "Jesus said * * * Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matthew 22:37-40).

QUESTIONS

1. What do we mean by the graces of the Holy Spirit?
2. Give a full definition of repentance?
3. What is the work of faith in redemption?
4. Why is love mentioned as a grace of the Spirit?
5. Why is obedience a grace of the Spirit?
6. What should be the attitude of the Christian to the law of God?

CHAPTER XIII.

Benefits Received by the Believer

The work of the Spirit in applying to lost men the redemption purchased by Christ appears in Justification, Adoption and Sanctification. These may be spoken of as three stages in the salvation of man.

1. It is in *Justification* that those who are penitent for their sins, and who are willing to receive Christ by faith, are delivered from the guilt of their sins; they are justified from the deeds of the law. When a man has violated the law and has been judged guilty he cannot be set free unless in some way he is justified. His justification is therefore an act of pardon. God the Father exercises His grace toward the offender by forgiving his sins for Christ's sake. The penalty of the law no longer has any force against him. Nor is this the whole of justification. The sinful man is also accepted as righteous in the sight of God. He is restored to his place in the Father's favor, as the prodigal son was restored to his father's house, and was accepted, not as one of the servants, but as his long lost son. The sinner in justification receives the benefit of Christ's righteousness, which, as the catechism has it, is "imputed to us, and received by faith alone." Justification

is an act of God's grace, a declarative act. Not something the sinner does for himself, but something God does for him for Christ's sake.

2. The next benefit received by the believer in the redemption of Christ is *Adoption*. The Lord Jesus Christ is the only begotten Son of God; and those who become His brethren by faith must be adopted into the family of God. We are not naturally the spiritual children of God. We must not imagine that in talking about the Fatherhood of God that we can regard ourselves, unless we are regenerated by God's Spirit, as His children in the high spiritual sense of the word. Men by sin lose their place as the children of God; and when they are saved, that is justified by God's grace through faith in Jesus Christ, they must receive the spirit of adoption, they must be adopted into the household of God, and thus become the spiritual children of God and the spiritual brethren of Christ. This is the highest and the truest relation that we can possibly occupy in the kingdom of God. We are known and treated as children of the Father, and have a right to all the privileges of children. Adoption, like justification, is an act of God's grace, and does not arise from anything that a sinful man can do for himself. It is one of the benefits of the redemption purchased by Christ which he as a believer enjoys.

3. *Sanctification*. Still another benefit of the redemption purchased by Christ which

the believer enjoys is Sanctification. We are not only, in our natural state, guilty of violation of the law of God; but we also suffer from the pollution and power of sin in our members. The work of the Spirit first manifests itself in regeneration, which involves a change of heart and of life. Sin becomes hateful to the regenerate heart, and the work of purification begins in the new birth; but is continued in Sanctification. Sanctification, unlike Justification and Adoption, is a process, it continues all through one's earthly life. We have no promise that we shall be entirely sanctified while we remain in the flesh, but we must be entirely sanctified and made like unto the Lord Jesus Christ before we can be received into the presence of the Father. No soul laboring under either the guilt or the power of sin can present himself before God. "Blessed are the pure in heart, for they shall see God." The work of Sanctification is gradual, and often difficult and tortuous. In some it makes more rapid progress than in others; but in every true Christian there should be evidence of advance in the divine life. Sin should become more and more hateful to us, and righteousness more attractive. We ought to grow both in grace and in the knowledge of Christ.

QUESTIONS

1. What are the benefits received by believers in redemption?
2. Give a full definition of Justification.
3. Of Adoption.
4. Of Sanctification.

CHAPTER XIV.

The Means of Grace

In order to help us in sanctification God has provided us with means of grace. These means of grace are used by the Holy Spirit to bring us into closer relationship with God. It is by the use of the means of grace that our sanctification is hastened. We cannot hope to be developed spiritually unless we take advantage of these means of grace with which God has provided us. They are specified as "the word, sacraments and prayer."

1. The Word of God in our hands is a revelation of His will. Unless we know through the study of the Word what the will of God is, we cannot hope to perform it. It is through the knowledge of His will that we come to know the hatefulness and destructive power of sin, and desire more and more to be rid of it, and to become like the Master, the delight of whose life was to do the will of His Father. There is nothing so helpful to the Christian in the development of his sanctification as the intelligent and persistent use of the word of God. He ought to study it continually, and with every help within his reach. It is in this way that he comes to know God, and to understand what God requires of him. The Christian who neglects

the study of God's word cannot hope to make much advance in the divine life. His sanctification will be slow, and he must labor under much discouragement. The prayer of our Lord for His own disciples was, "sanctify them through thy truth, thy word is truth." As the truth sinks down deep into the heart it turns more and more to God, and the life conforms itself to the will of God.

2. The Sacraments also, namely Baptism and the Lord's Supper, are given to us as means of grace. Without entering at this point into discussion of the significance of the sacraments, which must be deferred until we come to consider the Church, it should be said that the diligent use of the sacraments are beneficial in the promotion of sanctification. They are intended by God to be used in this way, and we should regard them as gifts of His grace and love. No true believer in Christ has a right to ignore baptism and the observance of the Lord's Supper in the conviction that they are useless, and that he can be as loyal to the will of the Master in the neglect of them as in their observance. They would not have been appointed to us by the Master Himself unless He had designed them for our good, and unless He had known that the use of them would be beneficial in the promotion of a holy life.

3. Prayer is also a means of grace. It is one of the greatest privileges of the child of God, just as the observance of the sacraments

is one of his privileges. The Spirit of regeneration and sanctification, that is to say, the Holy Spirit of God, is a Spirit of prayer and supplication. No man can really have in his heart the Spirit of God and not be inclined to go to God in prayer. He may not always yield to the power of the Spirit as he should do; but a man could not be called a Christian who never exercises the privilege of praying to the Father. A normal child certainly wishes to talk to his father. It is by prayer that the soul is brought into fellowship with God, and in the exercise of this privilege we are strengthened against temptation and supported in the hour of weakness; and are enabled to walk worthy of Christ who has called us to His kingdom and glory.

QUESTIONS

1. How are the means of grace used in our sanctification?
2. What are the means of grace?
3. What is the use of the Word of God as a means of grace?
4. Name the Sacraments; and tell how they are to be used as a means of grace.
5. What is prayer? and how is it to be used as a means of grace?

PART IV.



Ecclesiology, or the Study of the Church

CHAPTER XV.

The Origin of the Church

1. The Church had its origin in the Garden of Eden, in the promise that the seed of the woman should bruise the serpent's head. It was necessitated by the fall of man. It was impossible that man himself should have originated the Church. God was the Author of it, and it sprang from His love for man, notwithstanding the latter's sin, and His desire to restore fallen man to his original position. In the era prior to the flood apparently there was no outward organization of the Church. Men recognized and worshipped God, and through burnt offerings and sacrifices sought forgiveness of their sins and acceptance with God. The difference in their offerings is illustrated in the experiences of Cain and Abel, "The Lord had respect unto Abel, and unto his offering; but unto Cain and his offering He had not respect" (Gen. 4:4-5). By faith Abel offered a lamb of his flock, which was typical of the "Lamb of God which taketh away the sin of the world." He recognized the fact that the penalty of sin was death, and that sacrifice of life was necessary in order to his reconciliation with God.

2. In the days of Abraham, the father of the faithful, the Church first assumed a patri-

archal form. Abraham was the head of it, and the priest of God in his family. With him God entered into covenant relationship, and to him was given the promise, "In thee shall all the families of the earth be blessed" (Gen. 19:3). As the descendants of Abraham increased the elders of Israel became the rulers of the Church, and the religious interests of the people were committed to their hands. "Go and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, etc." "And Moses and Aaron went and gathered together all the elders of the children of Israel"; "And Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God" (Exodus 3:16, 4:29, 18:12). In the time of Moses at the giving of the law on Mount Sinai the organization of the Church was made more complete. The tribe of Levi was appointed the priestly tribe; and Aaron, the brother of Moses, was made the High Priest, this office to remain in his family, and to descend from generation to generation. The tabernacle was erected as a house of worship, and the care of it and of all religious matters was committed to the Levites. In this form the Church, without essential modification, continued until the advent of Christ. After the establishment of the kingdom of Israel under Saul, and especially later under David and Solomon, the Church began to take on the form of a kingdom, and was frequently

spoken of as such in the Psalms and by the prophets. "Yet I have set my King upon my holy hill of Zion"; "Thy throne, O God is for ever and ever: a sceptre of equity is the sceptre of thy kingdom"; "Give the King thy judgments, O God, and thy righteousness unto the King's son. * * * He shall have dominion also from sea to sea, and from the River unto the ends of the earth" (Psalm 2:6, 45:6, 72:1, 8). "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth, even for ever" (Isaiah 9:6-7).

"His kingdom is an everlasting kingdom, and his dominion is from generation to generation." "I blessed the Most High, and I praised and honoured him that liveth for ever; for His dominion is an everlasting dominion, and his kingdom from generation to generation" (Daniel 4:3, 34).

3. Under the New Testament Dispensation, it is proper to say, that the Church was reorganized. Our Lord spoke of it as "the kingdom of God" and "the kingdom of heaven"; and He taught His disciples in the Lord's Prayer to say, "Thy kingdom come." He had a number of disciples, twelve of

whom He ordained as apostles and it was into their hands, under the guidance of the Holy Spirit, that He committed the organization of the Church. The Holy Spirit, in fulfilment of the promise of God unto the fathers, and especially recorded in the second chapter of Joel, came down upon the early Church on the day of Pentecost. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

After that the organization of the disciples, who were called believers and saints, was effected by the election and ordination of elders and deacons in every church. "Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, it is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you, seven men of good report, full of the Spirit and of wisdom, whom we may appoint

over this business. But we will continue steadfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch; whom they set before the apostles: and when they had prayed they laid their hands upon them" (Acts 6:1-6).

"And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." "And the apostles and the elders were gathered together to consider of this matter." "And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem" (Acts 14:23, 15:6, 16:4). "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons" (Philippians 1:1). "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how

shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.

Deacons in like manner must be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. * *

* Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (I Tim. 3:1-13). "For this cause I left thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (Titus 1:5-9). In the later history of the Church under the Old

Dispensation synagogue worship sprang up throughout Palestine. As the people multiplied in numbers it became necessary for their instruction that certain houses of worship should be erected in various parts of the country where they might meet and, under instruction of the elders, be taught the Law of God as it was contained in the Holy Scriptures. In each synagogue there was a bench of elders. In the early New Testament Church many Jewish synagogues were taken over by the Church, and the bench of elders was elected and ordained to have charge of the worship and interest of the membership of the Church. It is perfectly manifest in the study of the New Testament Scriptures that the early Church was a simple organization, and the only officers mentioned are elders, which are sometimes called bishops, and deacons.

QUESTIONS

1. What was the origin of the Church?
2. Describe the first form of the Church's organization.
3. What change took place in the organization under the New Testament Dispensation?
4. What are the two classes of officers in the Church?

CHAPTER XVI.

The Nature of the Church

The Church is spiritual in its nature. Christ Himself is the head of it; and we are taught in the Scriptures that He “loved the Church, and gave Himself for it.” A distinction should be kept in mind between the kingdom of God, or the kingdom of heaven, and the outward organization of the church. The kingdom of God and the kingdom of heaven are the same. The first expression describes the kingdom from the point of view of the King or Head of it Himself, and the second from the point of view of its location. It is the kingdom of God as distinguished from the kingdom of man, and it is the kingdom of heaven as distinguished from the kingdom of earth. The kingdom of God, or of heaven, is the power, grace and love of God in the soul of man; it describes the presence and operation of the Spirit of God in the universe. The outward manifestation of the kingdom is to be found in the Church on earth. It manifests itself first in the life of the individual, “the kingdom of God is within you.” But when individual Christians, in whose hearts the kingdom of God has been established, come together into an external organization

it is called the Church. This is the visible Church on earth, often spoken of in the New Testament Scriptures as the Body of Christ, sometimes also as the Bride of Christ.

“And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them. * * * Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops (overseers), to feed the church of the Lord which He purchased with His own blood” (Acts 20:17, 18 and 28). “Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.” “Rebuke not an elder, but exhort him as a father” (I Timothy 3:1, 5:1).

The Church consists of those who are called out from the world and become believers in Jesus Christ. This is the meaning of the Greek word “Ekklesia” for Church (Ek — out of, Klesia — called). They are known in the Scriptures as believers, saints, brethren. No better definition of the visible Church can be found than that in the Confession of Faith, which says, “The visible Church, which is also Catholic or universal under the gospel, consists of all those throughout the world that profess the true religion, together with their children.” “The promise is to you and to your children.” The children of believers are born in the church, and not out of it; and our Master has said, “Suffer the little children, and forbid them not, to come unto Me, for to such belongeth the

kingdom of heaven.” Under the old dispensation the children were regarded as members of the church; and the same is true under the new dispensation. Frequently in the New Testament we read of whole families being received into the church. “A certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us, whose heart the Lord opened to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there.” “And he (the Philippian jailer) took them the same hour of the night, and washed their stripes, and was baptized, he and all his, immediately” (Acts 16:15, 33). “And I baptized also the household of Stephanas” (1 Cor. 1:16).

QUESTIONS

1. What can you say of the origin of the Church?
2. How was it illustrated in the experience of Cain and Abel?
3. What form did the Church take under Abraham?
4. How was this form modified under Moses?
5. Who was the head of the Church under the Old Dispensation.
6. When did the Church begin to be called a kingdom?
7. What did Jesus mean by the kingdom of God, and the kingdom of Heaven?
8. How was the Church organized under the New Dispensation?
9. What officers are recognized in the New Testament Church?
10. Who are the members of the Church?
11. Why are the children of believers members of the Church?

CHAPTER XVII.

The Government of the Church

1. During the history of the Church three forms of Church government have been recognized, and are in existence at the present time. These are known as the Prelatical, the Presbyterial and the Independent. The Prelatical, which is monarchical in form, appears under different aspects—in the Roman Catholic, which is the purest form of it, the Church being ruled by a hierarchy culminating in the Pope of Rome; the Episcopal, which appears in the Church of England and the Protestant Episcopal Church in America, and the Methodist Episcopal Church. Under the Prelatical form of government three orders of ministers are recognized—deacons, priests and bishops. The Presbyterial form of government is most Scriptural. Only two classes of officers are mentioned in the New Testament—elders and deacons—and these should be found in every truly organized Church. The elders are teaching elders and ruling elders, both exercising the same functions in the courts of the Church; but the teaching elder also having the special function of ministering to the people in an authoritative way from the pulpit, as the Scriptures have it, they “labour in the word and

in teaching" (1 Tim. 5:17). The deacons have special charge of the material interests of the Church, and care for the poor. They are subordinate in authority to the Session, which is composed of teaching and ruling elders. The Independent form of government recognizes each congregation of believers as independent of the others. The authority rests in the whole congregation, and the government is purely democratic in form. Each church is an independent organization, and controls all of its own affairs, even to ordaining and sending out ministers, without reference to other organized churches. There is, indeed, an association of churches, but they have no organic authority when acting together.

2. Under the Presbyterian form of government there is a series of Church courts. This series begins with the Session, which rules the individual Church or organization; the Presbytery, which consists of a group of churches within a certain district; the Synod, which consists of a group of Presbyteries within a larger district; and the General Assembly, which consists of all the Churches, Presbyteries and Synods within the bounds of the Church. Not all of these courts are necessary to the existence of a Church, but they naturally grow out of an extended and developing organization.

3. The discipline of the Church has reference to the conduct of the membership. It resides in the courts of the Church. The

Session deals with the individual member, who has the right to appeal to Presbytery, Synod and the General Assembly. The General Assembly, being the highest court, finally settles the questions referred to it. There are three forms of discipline—admonition, suspension and excommunication. An offending member of the Church may be admonished by the pastor, or by the Session. He may be suspended from the privileges of the Church for a time, or he may be entirely excommunicated.

4. To the Church belongs the administration of the sacraments, Baptism and the Lord's Supper.

Baptism is the initiatory rite or ordinance, by which a penitent believer is formally received into the membership of the Church. It consists in the application of water by an ordained minister to the body of the believer, or to the child of a believer, in the name of the Father, and of the Son, and of the Holy Spirit. Immersion of the entire body of the believer or child in water is not necessary to baptism. The sprinkling or pouring of water upon the head is a true and Scriptural method of baptism, and is practiced by a large majority of the different branches of the Church of God upon earth.

The Lord's Supper is a sealing and memorial ordinance instituted by our Lord Himself in commemoration of His sufferings on our behalf; and is observed by all true believers in obedience to His command. Only

believers in Christ who have been baptized have the right to partake of the Lord's Supper, and the children of believers who have come to years of discretion and have formally accepted Christ for themselves, and have been admitted by the Session of the Church into the Communion of the Church.

These two sacraments in the New Testament answer to the sacraments of the Old Testament—Circumcision and the Passover. Baptism in the New Testament takes the place of Circumcision in the Old Testament, and the Lord's Supper in the New Testament takes the place of the Passover in the Old Testament.

QUESTIONS

1. What forms of Church government are recognized? Describe each of them
2. Which form of Church government has best Biblical authority?
3. What two classes of officers are recognized in the Presbyterian Church?
4. How many Church Courts are there?
5. Name and describe them.
6. What is Church Discipline?
7. By whom is it to be administered?
8. What three forms of discipline are recognized?
9. What are the sacraments of the Church?
10. Describe each of them.
11. To what ceremonies of the Old Testament do the sacraments of the New Testament correspond?

CHAPTER XVIII.

The Functions of the Church

The functions of the Church, in addition to the exercise of discipline and the administration of the sacraments, consists in the conduct of public services of worship, such as the preaching of the Word, songs of praise and prayer. It is the purpose and the object of the Church, in obedience to the command of the Master, to use the means of grace for the cultivation and development of the spiritual life of the membership. It should teach the members that they are to be witnesses for Christ in the world. The Church must be continually concerned to execute the great commission of the Saviour, the Head of the Church, to disciple all nations. The Church is strictly an evangelical body, and this should be characteristic of every individual organization. The main work of the Church is missionary work, and it can never fulfill its true functions until the Gospel has been preached to every creature.

In carrying out this great commission it is necessary for the Church to educate its members. The young people committed to its care must be taught religious truth, and the Church, therefore, is fulfilling its true function when it establishes and maintains

religious institutions, schools, colleges, seminaries, hospitals, orphans' homes. All such institutions should be established and fostered by the Church in the fulfillment of the great commission of the Master.

The Church, as a spiritual body, is to be kept separate from the State. Our Lord Himself said, "My kingdom is not of this world." It must not be forgotten, however, that the State, as well as the Church, is a divine institution. "The powers that be are ordained of God." The ruler "is a minister of God to thee for good"; "For this cause ye pay tribute also: for they are ministers of God" (Romans 13:1, 4, 6). The Church, therefore, should not forget the exhortation of the apostle Paul, "I exhort, therefore, first of all, that supplications, prayers, intercessions, and thanksgiving be made for all men: for kings and for all that are in high places: that we may lead a tranquil and quiet life in all godliness and gravity" (1 Timothy 2:1-2). But, while all this is true, the Church should not interfere in affairs of State, and should not look to the State for support. It should be supported by the voluntary offerings of its membership.

QUESTIONS

1. In addition to the exercise of discipline and administration of the sacraments what are the other functions of the Church?
2. In what sense is every Church a missionary body?
3. What is the duty of the Church in regard to education?
4. What is the relation of the Church to the State?
5. Why should not the Church interfere in State affairs?

PART V.



Eschatology, or the Study of the
Last Things

CHAPTER XIX.

State of the Soul After Death

Eschatology treats of the state of the soul after death; the resurrection; the second coming of Christ, the final judgment, the end of the world, the rewards of the righteous and the punishment of the wicked; heaven and hell.

1. *The State of the Soul after Death.* According to the doctrine of the Protestant Church, the soul of man continues consciously to exist after the dissolution of the body. The soul is not merely a function of the body and perishes with it, according to the materialist, nor does it sleep during the interval between death and the resurrection; but it continues to live consciously. Our Lord said to the thief on the cross: "Today shalt thou be with Me in Paradise." Paul says: "I have a desire to depart and be with Christ." In the parable of Dives and Lazarus, our Lord paints Lazarus as consciously living "in Abraham's bosom," and Dives as consciously suffering torment in hell.

The doctrine of the Church also is that there is a state of existence which intervenes between death and the resurrection. As to the fact of an intermediate state there is no diversity of opinion among Christians, but

there is diversity of opinion in regard to its nature. "The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; their bodies, being still united to Christ, do rest in their graves till the resurrection." We do not believe that the souls of believers have to pass through purgatory, as taught by the Roman Catholics, in which they are gradually purified and made ready for the enjoyment of eternal happiness in heaven. There is nothing in the Bible to teach that the souls of believers, after death, are subjected to such an experience.

2. *The Next Point is the Doctrine of the Resurrection.* Let us understand clearly that the resurrection does not apply to the soul, but to the body of man. The soul does not die, and therefore it cannot be said to rise again from the dead, except where these terms are applied to the resurrection of the soul from the deadness of sin in regeneration. The doctrine of the resurrection means the resurrection of the body. Christ says: "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). This can only have reference to the body, because the soul is not in the grave. Paul also says, "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit

that dwelleth in you" (Romans 8:11). It is evident from such expressions as these, and also from the apostle Paul's argument in the fifteenth chapter of 1 Corinthians, that the resurrection applies to the body, and not to the soul. Paul says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." The whole of this wonderful discussion is about the resurrection of the body. The doctrine of the resurrection as held by all Christians is found in the Apostles' Creed, in which the believer says, "I believe in * * * the forgiveness of sins, the resurrection of the body, and life everlasting."

In regard to the nature of the resurrection body we have not much definite information in the Holy Scriptures. We believe that the Scriptures justify us in holding to the view that our bodies after the resurrection will retain human form, and that they will be glorified likenesses of our present earthly bodies. We shall, therefore, be able to recognize our friends in heaven. The resurrection body will be spiritual, incorruptible, immortal and glorious. It will be like the glorified body of the risen and ascended Saviour.

QUESTIONS

1. What is the meaning of Eschatology?
2. What subjects are treated of under this head?
3. What is the doctrine of the Presbyterian Church of the soul after death?
4. What is the state of the believer after death?
5. What is the state of the unbeliever after death?
6. What does the Church teach about an intermediate state?
7. Does the doctrine of the resurrection apply to the soul? or to the body? or to both of them?
8. What is the doctrine of the resurrection of the body?
9. Give some passages of Scripture in support of this view.
10. What do the Scriptures teach as to the nature of the resurrected body?

CHAPTER XX.

The Second Coming of Christ

This is an exceedingly difficult subject, so many points are involved in it, and such a difference of opinion has prevailed in the Church as to the interpretation of prophecies concerning the second coming of Christ that it is hard to arrive at a simple and intelligent statement which is satisfactory to the student.

There are several things involved in the common doctrine of the Church in regard to the second coming of Christ.

1. The first point is that the Scriptures teach us that Christ is to come a second time, and this will be a personal, visible and glorious advent of the Son of God. Although some contend that the teachings of the New Testament concerning the second coming of Christ have reference only to a spiritual manifestation of his power; yet the doctrine commonly held by all Christians is that the Lord Jesus is to come "the second time, without sin, unto salyation." It would be impossible to cite here the vast number of passages, both in the Old Testament and in the New, teaching this doctrine. It cannot be denied that the apostles themselves believed there was to be a second coming of Christ,

and the attitude of the Church according to the teaching of Paul is that of waiting for His coming again.

“And then shall they see the Son of Man coming in clouds with great power and glory” (Matt. 16:27; Mark 13:26; Luke 21:27). “And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven shall so come in like manner as ye beheld Him going into heaven” (Acts 1:10-11). “For our citizenship is in heaven; whence also we wait for a Saviour, the Lord, Jesus Christ” (Philippians 3:20). “For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come (1 Thessalonians 1:9-10). “Behold, He cometh with the clouds; and every eye shall see Him, and they that pierced Him; and all the tribes of the earth shall mourn over Him” (Revelation 1:7).

2. According to this doctrine several events are to precede the second advent of Christ.

(a) The first is the universal diffusion of the Gospel, or, as our Lord expresses it, the ingathering of the elect. This is the work

of the Christian Church, to fulfill the great commission of the Master to preach the Gospel to every creature." Christ taught that the Gospel was to be preached to all nations before His coming. We learn from His own words, "This Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24:14). "And the Gospel must first be preached unto all the nations" (Mark 13:10). Paul also teaches that the national conversion of the Jews will not take place until the fullness of the Gentiles be come in (Romans 11:25).

(b) The next event to precede the advent of Christ is the conversion of the Jews, which is to be national. The original promise to Abraham was that through him and his seed all the nations of the earth should be blessed. God entered into covenant with ancient Israel that they should be His people, and He would be their God to the latest generations. He fulfilled His promise to send a Deliverer and Redeemer through His own people. This promise having been fulfilled may be regarded as a guarantee that the other promises relating to His people shall be fully accomplished. There are some express predictions in the Old Testament also in regard to the conversion of the Jews: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look on Him whom they have pierced, and they shall mourn for

him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first born" (Zech. 12:10). That this has reference to a national conversion may be inferred from the fact that it is said "The land shall mourn every family apart" (Zech. 12:12).

This matter, however, is more fully and clearly taught by the apostle Paul in the eleventh chapter of his epistle to the Romans. It is there taught that God hath cast off the Jews as a nation because they, through their rulers, had rejected Christ. "He came unto His own, and His own received Him not" (John 1:11). This rejection, however, was not entire. There was "a remnant according to the election of grace" (Romans 11:5), who believed in Christ, and were received into His kingdom. This rejection, however, was not final, and was only to continue until the bringing in of the Gentiles; and then, Paul tells us that "all Israel shall be saved." "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and even so all Israel shall be saved; even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob; and this is my covenant unto them, When I shall take away their sins. As touching the gospel they are enemies for your sake; but as touching the election, they are beloved for the Fath-

er's sake" (Romans 11:25-28). This apparently refers to the Jews as a nation. Whether it means both Jews and Gentiles, still it would include the Jews as a nation. This conversion of the Jews comes, according to the teaching of Paul, before the second advent of Christ. The salvation of the Gentiles was designed to provoke the Jews to jealousy: "By their fall, salvation is come unto the Gentiles, to provoke them to jealousy" (Romans 11:11); and the mercy shown to the Gentiles was to be the means of the Jews obtaining mercy: "Even so have these also now been disobedient that by the mercy shown to you they also may now obtain mercy" (Romans 11:31). Whether the Jews were to be restored to their own land or not is another question, which we have not the space to discuss here.

(c) The next thing to precede the second advent was the coming of anti-Christ. In 2 Thessalonians the apostle Paul discusses this question. "We beseech you, brethren, touching the coming of our Lord Jesus Christ and our gathering together unto Him, to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit or by word, or by epistle as from us, as that the day of the Lord is just at hand. Let no man beguile you in any wise, for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition" (2 Thessalonians 2:1-3).

It seems to be clear from this passage that anti-Christ must appear before the second coming of the Lord. There are a number of views concerning this question which cannot be discussed here. Inasmuch, also, as the apostle John says that there are many anti-Christ. "Little children, it is the last hour; and as ye heard that anti-Christ cometh, even now have there arisen many anti-Christ, whereby we know that it is the last hour. * * * Who is the liar but he that denieth that Jesus is the Christ? This is the anti-Christ, even he that denieth the Father and the Son." (1 John 2:18, 22). "And every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-Christ, whereof ye have heard that it cometh; and now it is in the world already" (1 John 4:3).

QUESTIONS

1. Why is the Second Coming a difficult subject?
2. What is the first point which the Scriptures teach us in regard to the Second Coming of Christ?
3. What is the first event that precedes the Second Coming?
4. Quote passages supporting this view?
5. What is the next event preceding the coming of Christ?
6. What reason have we for believing that the Jews as a nation will be converted?
7. Give Paul's argument on this subject as it is found in the 11th chapter of Romans.
8. What is the next event preceding the coming of Christ?
9. What is the Church doctrine concerning Anti-christ?

CHAPTER XXI.

The Resurrection

There are certain events which are to attend the second coming of Christ. These are, the general resurrection of the dead, of the just and the unjust, the final judgment, the end of the world, and the consummation of Christ's kingdom, that is the rewards of the righteous and the punishment of the wicked, heaven and hell.

1. *The General Resurrection.* The doctrine of the Church is that there will be a general resurrection of the just and of the unjust. Our Lord says, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment" (John 5:28, 29).

Then He says, "But when the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats" (Matt. 25:31-32). Paul, in his speech before Felix, stated it as his own faith, and that of his fathers, "that

there shall be a resurrection both of the just and unjust" (Acts 24:15). This general resurrection shall take place at "the last day," or at the second coming of Christ. It should be said, however, that the common pre-millennium doctrine, which is held by many orthodox Christians, is that there is to be a resurrection of believers when Christ shall come to reign in person upon the earth a thousand years before the end of the world, and the risen saints are to reign here with Christ, and share with Him the glories of His reign. After this shall come a second resurrection, or judgment, and the end of the world.

2. *The Final Judgment.* The doctrine of the Church is that there is to be a final judgment of all men, both of the righteous and of the wicked. This shall take place at the end of the world. All branches of the Church—Roman and Greek Catholics and Protestants—hold to this doctrine. The final judgment is a definite future event, when the eternal destiny of men and angels will be determined and proclaimed. The Scriptures are very clear on this doctrine: "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matthew 11:24). "The harvest is the end of the world; and the reapers are the angels. * * * So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous" (Matt. 13:39, 49). "The word that I spake, the same shall judge him

in the last day” (John 12:48). God “hath appointed a day in which He will judge the world in righteousness by the Man whom He hath ordained” (Acts 17:31). “The day of wrath and revelation of the righteous judgment of God” (Romans 2:5). “Wherefore, judge nothing before the time, until the Lord come” (1 Cor. 4:5).

Christ is to be the Judge: “For neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father” (John 5:22-23). “He gave Him authority to execute judgment, because He is a Son of man” (John 5:27). Peter says that God “charged us to preach unto the people, and to testify that this is He who is ordained of God to be the Judge of the living and the dead” (Acts 10:34-43). Paul on Mars Hill, in Athens, says that God “hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead” (Acts 17:31).

Paul also says, “We must all be made manifest before the judgment seat of Christ” (2 Cor. 5:10).

It is the Church’s doctrine that the judgment is not a process, it does not take place at death, it is not a protracted period; but

that it will take place at the second coming of Christ, and at the general resurrection. "For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds" (Matt. 16:27). "When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats. * * * Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. * * * Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matt. 25:31-46).

"Wherefore, judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts; and then shall each man have his praise from God" (1 Corinthians 4:5). The Lord Jesus Christ "shall judge the living and the dead, and by His appearing and His kingdom" (2 Timothy 4:1).

QUESTIONS

1. Mention certain events which are to attend the Second Coming of Christ.
2. What is the doctrine of the General Resurrection? Mention passages supporting it.
3. What is the common Pre-Millenium doctrine on this subject?
4. What is the Church's doctrine of the Final Judgment? Mention passages supporting it.
5. Who is to be the Judge? Mention passages in proof of this.
6. Is the Final Judgment to be a process or an event? Give passages in support of this doctrine.

CHAPTER XXII.

The End of the World

3. *The Church doctrine, founded upon the Scriptures, is that this world shall come to an end.* “Of old didst thou lay the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed” (Psalm 102:25-26). Also, “Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment”; “For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind” (Isaiah 51:6, 65:17). Our Lord says, “Heaven and earth shall pass away, but my words shall not pass away” (Luke 21:33). “The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God” (Romans 8:21). One strong passage is found in the second epistle of Peter, “By which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been stored up for fire, be-

ing reserved against the day of judgment and destruction of ungodly men. But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. * * * But the day of the Lord will come as a thief: in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:6-13). Then John says in Revelation, "I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." "I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more" (Revelation 20:11, 21:1). Some have supposed that such passages refer to great political and moral revolutions. But this explanation does not satisfy the teachings of the Scriptures, and especially the passage found in 2 Peter. The apostle, in that passage, evidently refers to the destruction of the world by the deluge, and predicts that the future destruction of

it will be by fire. This destruction of the world, however, is not to be annihilation. Even though the world is to be burned up, that does not mean the destruction of its substance. The reference undoubtedly is to the regeneration or renovation of the earth. Nature suffered through the fall of man, and is to be renovated through the redemption that is in Christ. Our bodies are natural bodies; and as they are to be changed in the resurrection, so there is to be "new heavens and a new earth, wherein dwelleth righteousness." The renovation or regeneration of the earth refers, not to the whole material universe, but to our earth and what pertains to it. The Bible is for man, and we are taught in it that the earth was cursed because of man's sin. That curse is removed when man's redemption is complete. The result of this change will be the introduction of a new heaven and a new earth. The common opinion is that this renovated earth is to be the final seat of Christ's kingdom.

4. *The rewards of the righteous and the punishment of the wicked.* The Church doctrine is that at the consummation of all things God will reward His people, and will punish the wicked.

(a) The principal reward of the Christian is that he will dwell with the Saviour throughout eternity in heaven. "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world” (Matthew 25:31-46). The place of the final abode of the righteous is sometimes called a house—“In my Father’s house are many mansions” (John 14:2). Sometimes it is called a city, “For he looked for the city which hath foundations, whose builder and maker is God” (Hebrews 11:10). It is spoken of in Revelation as “the Holy City, new Jerusalem, coming down out of heaven from God” (Revelation 21:2). It is also spoken of as “a better country; that is, a heavenly” (Hebrews 11:16). The blessedness of the saints in heaven is described in such language as this: “Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him” (1 Cor. 2:9). We are assured, however, that “There shall be no curse any more; and the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun, for the Lord God shall give them light, and they shall reign for ever and ever” (Revelation 22:3-5).

(b) The Scriptures also teach that God will punish the wicked. “And the King shall * * * say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. * * * And these shall go away into

eternal punishment” (Matt. 25:41, 46). In Revelation, in the description which John gives us of the judgment, found in the twentieth chapter, we have these words, “And if any was not found written in the book of life, he was cast into the lake of fire.” “But for the fearful, and unbelieving, and abominable, and murderers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death” (Revelation 20:15, 21:8).

QUESTIONS

1. What is the Church doctrine as to the end of the world? Give passages in support of this view.
2. Can these passages be explained as referring to great revolutions?
3. Does the end of the world mean annihilation?
4. Does it refer to the whole material universe, or to our earth?
5. What is the doctrine of the Church in regard to the rewards of the righteous? Give passages in proof of this.
6. What is the doctrine of the Church in regard to punishment of the wicked? Give passages in proof.

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